

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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RUINS OF POMPEII.

POMPEII stands at the foot of Vesuvius, which rises with majestic grandeur in the midst of a plain, called by the ancients Campania. Its walls were once washed by the waves, but the sea has since retired to some distance. Although evidently of Greek origin, nothing certain is known of the earlier history of this city, the foundation of which is fabulously attributed to Hercules. Pompeii, with many other cities, underwent various reverses during the Punic and social wars. It was besieged by Sylla, and at length yielded to the power of the dictator. After the time of Augustus it became a colony, when its history merges in the more important annals of the Roman empire.

Placed on an insulated elevation, formed of the lava, and by some thought the summit of a volcano, on the borders of a sea celebrated for the beauty of its shores, at the entrance of a fertile plain, and watered by a pure stream, Pompeii offered a position, strong in a military point of view, and favorable to commerce: nor was its situation less enchanting from being surrounded by villas, which, like so many gems, adorned the neighboring declivities of Vesuvius. The Pompeians in the midst of their tranquil existence, in the month of February, A. D. 63, were surprised by a terrible earthquake and eruption, which caused considerable damage. As soon as the inhabitants had

recovered from their consternation, they began to clear away the ruins, and to repair the damage sustained by the edifices; a fact that is evident from the quantity of parts wanting in many of the buildings, even at this time. Their architectural taste, however, seems to have become materially corrupt, and purer details are covered by stuccoes, composed in a barbarous style. After an interval of sixteen years, during which several shocks were experienced,—on the night of the 23d of August, A. D. 79, a volume of smoke and ashes issued from the mouth of the crater of Vesuvius, with a tremendous explosion: after rising to a certain height, it extended itself like a lofty pine, and assuming a variety of colors, fell and covered the surrounding country with desolation and dismay. The inhabitants, terrified by repeated shocks, and breathing an atmosphere no longer fit to support life, sought refuge in flight, but were suffocated by the ashes, oppressed by flames of fire, or overwhelmed by the falling edifices. Some skeletons which have been found, shew the futility of the attempt in many instances:—here a master seeks for safety, and is arrested at the threshold of his door by a shower of ashes; he carries in his hands keys, coins, and precious ornaments, and is followed by a slave bearing vessels of silver and bronze;—there we discover the skeletons of a group of females, one of whom is adorned with gold trinkets—and the impressions of some of the forms remain traced upon the ashes! At length, after four days of impenetrable darkness, light reappeared, but sombre, as when an eclipse obscures the brilliancy of the sun's rays.

Herculaneum, which lies about nine miles distant, was destroyed at the same time ; but being imbedded in a compact volcanic matter, it is covered so as to render its excavation a matter of extreme difficulty ; and its being situate under two modern villages and several palaces, precludes the possibility of continuing the researches already begun. The lighter ashes, which cover Pompeii to the depth of about eighteen feet, render this city of easier access, although the accumulation on the roofs of the edifices caused the destruction of the upper parts of the buildings. Some of the ancient inhabitants who had escaped the dreadful calamity, appear to have returned, and excavated in some parts, but were forced to leave their city immersed in hopeless ruin, and devoted to oblivion for many ages. The decomposition of volcanic matter, which took place in the course of time, produced a rich soil peculiarly favorable to the cultivation of vines, which trained up the stems of poplars planted in groves for that purpose, hang in graceful festoons, and produce a beautifully picturesque effect. After a lapse of fifteen centuries, a countryman, as he was turning up the ground, accidentally found a bronze figure. This discovery excited the attention of the learned, and the government immediately appropriated to itself the right of further researches, which, however, it did not commence till the year 1748, about eighty years after the first discovery.

The excavations were prosecuted with little energy, till the arrival of the French, who cleared away the greater part of that which is now open. The return of the King suspended the works for a time, but they were resumed though with less activity. This is to be regretted as the progress of excavation is so slow that the present generation will reap, comparatively, few advantages from the discoveries.

It has been remarked that Pompeii bears a strong resemblance to modern Italian towns, and that in point of general appearance, it is superior to them. More than 500 feet of the town wall have been completely cleared. It is from eighteen to twenty feet high, twelve feet thick, and is fortified at short intervals, with square towers.

In the main street, which passes in front of the temple of Isis, the portico of the Theatre has been discovered, and near the same spot, ten feet below the level of the street, was found a human skeleton, and immediately beneath it a large collection of gold and silver medals in the finest state of preservation, and chiefly belonging to the reign of Domitian.

Beneath a superb portico in the street of the tombs, a number of skeletons have been discovered ; among which, are those of a female and several children. Among the bones were found several ear-rings, and three finger rings. Among the vases which were discovered, there were two having a small quantity of water at the bottom. The water was limpid and tasteless in the one ; and in the other it was of a brownish tinge, and had the taste of ley.

At A. are what is called the old craters, now at the foot of Vesuvius. B. Trees covering what was the street of tombs. C. The gate leading to Herculaneum. At D. are the ruins of an inn, near the Herculean gate. In it were found the bones of horses, and rings for tying them to the mangers ; large earthen vases for wine in the

cellars, and three cars with light wheels, four feet three inches in diameter. Chequers were also painted on the side of the door-way, and still remain ! At E. is part of the town wall.

A fountain at G. is adorned with a small subject of sculpture, in low relief, representing an eagle bearing off a hare in his beak. The author of the Pompeiana imagines, that, by this allegory, the ancients wished to inspire with terror those who might deface an object of such public utility, indicating that the law would punish those who should destroy the fountain. Behind it is seen the shop of a Thermopolite, or vender of warm drinks. Such shops were frequented as great luxuries by the ancient Roman epicures, who took the drinks medicinally, to prolong their appetite. Vitellius thus contrived to sup the whole night. Sweet liquors and stewed meats were also sold here. In front of the fountain is seen the ancient pavement, which is formed of large polygonal blocks of the lava of Vesuvius, in which may be distinguished the ruts of the ancient wheels ! Few of the streets were more than fifteen feet wide, and some only eight feet. On one or both sides there was a foot way for passengers, seldom more than two or three feet wide, with stepping stones from one curb to the other, to allow passengers to cross the street without stopping on the carriage way. Of the two streets which meet at the fountain, the one to the left (F) leads to the Herculanean gate ; in it is the house of Caius Sallust, in which is a celebrated fresco painting of Acteon. The rooms are painted with the figures of gods and goddesses, and the floors decorated with marble and mosaic pavements. In one of the houses in this street were found a variety of surgical instruments, which are now preserved in the Borbonic Museum at Naples ; to which have been transported all the removable objects excavated at Herculaneum, Stabia, and Pompeii.

At H. was a baker's shop. In it are preserved the oven, as also three mills, in which the ancients ground corn. There was found here a loaf of ready-baked bread. At I. was discovered a kitchen in the house of Pansa. The stove still remains very perfect. On the wall is a painting, representing two figures sacrificing on an altar ; underneath are two serpents, indicating that the genius of health presided over the culinary operations. On the side is painted a ham, or leg of mutton. J. a tower upon the town-wall.

K. The house of Panza.—On one of the piers are painted these words :—“ Pansam-aed-paratus-rog.” This custom of the Pompeians of writing similar inscriptions on the walls, is not the least curious of those which these ruins alone have brought to light. On the walls of the habitations were painted the names of the proprietors, the numbers of the houses, manifestoes, notices of plays, of gladiatorial games and hunts, as this—“ The gladiatorial family of N. Festus Ampliatus will repeat the combats on the 16th of the calends of June :—there will be a hunt, and the awning will be put up.”—We find announcements also of sales, and of houses to let. In one of the last descriptions, a certain Julia Felix offers to let nine hundred shops, with their appurtenances for six years.

The house of Panza is a very complete example of a Pompeian mansion, which, in general, consisted of a succession of two courts, surround-

ed by chambers opening into them, two stories high, and at the further end of a garden. The habitation being surrounded by a great number of small shops, which were either let out or used by the landlord for the sale of the produce of his estates, occupied a space called "Insula," by the ancients, and was enclosed by streets on each side. The opening of the principal entrance exposes the whole length of the range of building.

The summit of Vesuvius consists of three heads. The smoke shews the crater now in action, occasionally sending forth eruptions; it is separated from the other two (M. N.) called "Somma and Ottaianus." The circumference of Vesuvius at the base is about thirty miles.

At O is an example of one of the shops appropriated to the sale of eatables; in the counter are sunk large fixed jars, as here shewn, which held the materials to be sold.—It is almost impossible to read this account and not be reminded of the destruction of Sodom and Gomorrah: the parallel to which, in comparatively modern history, seems to have been the overthrow of the two cities of Herculaneum and Pompeii, which were also contiguous, and shared the same fate, and at the same instant!

TEMPERANCE.

Extracts from Dr. Speed's Address before the Medical Society of Tompkins County, N. Y.

We are naturally looked up to as the guardians of the health of others; let us not disappoint those natural expectations concerning us. We have all seen the destructive ravages of intemperance. We have been often called to oppose the ravages of this enemy of man, and been vanquished by him. We have seen the Protean shapes he assumes to accomplish his end. We have seen him snatch from our society and embraces, the best of friends, the most valuable of men; we have seen them led captives at his will, till he has tarnished their fair names and robbed them of their blooming health; inflicting all the scourges that mind and body can bear, dragging them down lower and lower in the scale of degradation and disease, in all their painful loathsome forms; abhorred by men and shunned by brutes, until nature, unable longer to support the unequal contest, they are brought near the grave, and then we are called to see them. To see whom? Gracious Heaven! are these our former friends, whom we and all who knew them once delighted to honor? the very same, "but O! how fallen!" We see their altered haggard looks; we almost feel their agonized tortures. We know the accursed cause: We hear their cries for help. By all that we once knew of them; by all our former ties of sympathy and affection for them, we are conjured to restore them once more to their health, to their families, and friends. What can we do? We feel the

dying pulse, prescribe the fleeting anodyne, let fall the sympathetic tear, and leave him to his fate. With sobs and sighs we hurry home, and mourn a fallen friend. And why has he fallen? Because he had no timely warning voice to remind him of his danger. Because drinking was popular and fashionable in the society he kept, and there were no societies united to render it unfashionable. Had he lived within the influence of societies which are now dispensing blessings through the land, he might have been spared an honor to his family and to his friends; to you and to me. And are our intimate friends the only sufferers from the depredations of this fell destroyer? No: We meet strangers in the road, we see them pass our doors; we need only to step out into the streets to witness his ravages. The laborer and the soldier—the support and safeguard of our country: The farmer and mechanic, the merchant and sailor, the lawyer and doctor, are falling before him; and I had almost said the divine. I will say the divine; and for my justification permit me to quote an extract from Kittridge's Address on this subject, which should be in every man's hands: "I knew a man," he says, "who a few years ago was as temperate as any of you, was as respectable as any of you, as learned as any of you, and as useful in life as any of you. I have heard him from the sacred desk, again and again; but by the same use of ardent spirits that most men justify and advocate, under the mistaken notion that they were beneficial to him, he has fallen the victim of intemperance. And this is not a solitary example; I had almost said it is a common example. I could add to the number."

And now my brethren of the faculty, whom I feel proud to address, as Gentlemen holding one of the most responsible and honorable stations on earth, let me ask you and me, if the temperate use of ardent spirits is dangerous, when it has all the safeguards of character and learning aided by the powerful influence of religion, what safety have we if we indulge in only what is called its temperate use? We now occupy the very ground which every drunkard once did, who felt as safe, and had reason to feel as safe, as we now do. We are made of the same frail materials that they were, subject to the like temptations that they were, and have no reason to believe that miracles will be wrought for our protection. We, of all men, are most inexcusable for drinking at all while in health. We, more than others, know the operation of stimulants, and the powerful effect of habit; the numberless diseases of frightful form, that intemperance brings on; the greater difficulty of curing diseases of every kind, among the intemperate;

and above all, we know better than others the perfect uselessness of spirituous liquors to the man of health, in every situation to which he can be exposed, till habit makes them necessary for his present ease and comfort. Pardon me, Gentlemen, if I remind you, that we, of all men, are most in danger of becoming intemperate. No man has to associate with company where spirit is in use, more than the Physician. No one is more exposed to unseasonable hours and inclemencies of weather, and no one is so friendly received in a family where sickness prevails, and where generally spirituous liquors prevail with it. Among the other hospitalities of the house, spirits are urged on him, as he has been out in the night, in the cold, or in the snow and rain. If he is not constantly on his guard, these circumstances will serve as pretexts for some, and reasons with others, for drinking temperately, until a habit is formed from which there is no recovery.

Resolutions adopted by the Society.

It is scarcely necessary to represent to the enlightened members of a learned profession, the destructive effects of ardent spirits upon the human constitution; thousands of its victims are daily presented to us as patients, afflicted with almost the "whole catalogue of ills that flesh is heir to;" and its moral influence upon society is felt in every station, from the sumptuous abodes of wealth, down to the miserable cottage of squalidness and want. We are therefore called upon by motives of humanity and Christian philanthropy, to exert ourselves in so benevolent a design.

Ardent spirits are never necessary to sustain the body in health; on the contrary, they produce an unnatural increase to the functions of the system; and when their effects are gone, a corresponding languor is the result. Hence the desire to a renewal of the dose, until the miserable victim is carried beyond the reach of moral or physical remedies. As a remedial agent, it is questionable if ardent spirits are necessary in any cases of disease; at most, the number is small where they are even admissible; and instead of its being an antidote, has been a "bane to thousands." Many of the chronick diseases, accompanied by organic derangement, are produced from the use of this Promethean fire, and render them the opprobrium of our profession.

Experience and observation confirm the fact, that little can be done in destroying the habit of drinking strong liquors when once confirmed; although physical remedies, aided by a strong moral influence, have in a few instances that are well authenticated, produced a reform. Still, a vast proportion of the cases that have been treated by the great num-

ber of nostrums that are vaunted in the periodical journals of the country, have totally failed of effecting more than a temporary suspension of the habit; and when we take into consideration that all of them are compounded of nauseating and deleterious drugs, it is questionable if the consequences resulting from their administration, are not more injurious than beneficial to those to whom they are administered.

Therefore, *Resolved*, That as a Society, and as individuals of the profession, we will discourage by our influence and example the use of ardent spirits; and endeavor to impress upon the minds of our patients, under all proper circumstances, its destructive consequences to the moral and physical health of a community.

Resolved, That ardent spirits are under no circumstances a preventive of disease; and that the popular opinion is erroneous, that their use in situations exposed to the cause of intermittent and remittent fevers, is beneficial; on the contrary, they are often fatal from the tendency in their use to create a predisposition in the body, to fevers of more malignant character.

From the New-Haven Journal.

VULGAR ERRORS RESPECTING ARDENT SPIRITS.

1.—"Rum is cooling."—This absurd idea probably arose from the fact, that spirit applied to the external surface, and allowed to evaporate, produces a sensation of coldness, and that, used in this way, it is a good application for inflamed parts. But entirely different is its effect when taken into the stomach. Here, its evaporation, on which alone depended its cooling power, being prevented, it acts as a direct stimulus, producing heat and general excitement. This is equally true of rum and all other distilled spirits; all contain similar proportions of alcohol, and on this depends their hurtful effects. Take from these liquors their alcohol, and it matters not which or how much of them you drink, as they contain no other hurtful ingredient.

2.—"It is your new rum, raw whisky; &c. that kill folks,—but give us that which has age,—your good old smooth spirits, and it will hurt no body."—To show the fallacy of this opinion, so often urged as an excuse for drinking, it need only be stated, that "your smooth old liquor" contains not a whit less of alcohol than that which is hot from the still. The fact of its being smoother, far from proving it harmless, renders it even a more dangerous article, inasmuch as a person will swallow a larger quantity of it than he will of such as has not lost its pungency by keeping. But a poison sweetened is a poison still. Talk no more of your choice old liquors, as being wholesome, until you can show that they contain a less proportion of alcohol.

3.—"Spirit is strengthening."—Those who thirst for rum are always ready with some excuse for the indulgence of their propensity.—He that

works over the forge, or furnace, pleads that rum is necessary to enable him to endure the heat,—the tanner and farmer, exposed to the wet and cold, must drink to keep themselves warm, and all who have no other excuse must drink to give them strength.—Nonsense! Where did people get their strength in ancient days, before spirits were in use? The heroes of Rome and Sparta were not deficient in strength, and yet had no rum, or any thing like it. The truth is, rum never gave strength to any one, and never can. It often excites people to spend their strength, and this too very foolishly sometimes, but never adds one iota to the general stock. If a person's life or fortune depended upon the utmost exertion of his physical powers for the space of half an hour only, he might have an excuse for taking a dose of drandy. But in the regular prosecution of business, be it ever so fatiguing, there is nothing to be gained by courting the aid of ardent spirits. A regular business can never be benefitted by spending all one's strength in one hour's labor, and have none for the next. Rum makes men feel stronger, in something like the same manner that it makes them feel richer,—it makes them more prodigal both of strength and cash.

4.—“Rum is good in sickness.” Be the complaint a cold, or a fever, a rheumatism, or any other ism, rum is the grand panacea. Patients, ever so ignorant of medicine in other respects, frequently know enough of the sanctifying effects of rum, to dose themselves with it to satisfaction, and render their disease tenfold worse, before any other medicine is thought of.

REFORMATION IN IRELAND.

The reformation is going on in this country, and there is great opposition. Light and darkness have no concord, and should have none.—There is discussion after discussion, both public and private. The press and the platform are occupied alternately, the people are beginning to read and think for themselves in general. It is clergymen of the church of England, and Roman Catholic priests who carry on the debate. There are talented men on both sides, and the only advantage which the Protestants have, is their cause being better. Sometimes one on each side discusses the subject, sometimes two or four. In general the Roman Catholics shout victory, although they have no reason. We have at present a deputation from England, who have formed a reformation society in Dublin, and are proceeding to the different principal towns in Ireland. They are able and excellent men, and have withstood great opposition. They notice the different towns they are to visit, and the priests generally oppose them. Sometimes they are induced to take the field, but they are artful in warfare of this kind. At one place they ran away from the fight; their hearers followed, telling them if they would not come back they would all leave them. At an early hour next day they filled the court-house with Roman Catholics, so that Protestants could not enter. They kept some order while the priests were speaking, but when the Protestants rose to reply, there was nothing but tumult, and clamor, and satanic yells, to drown the voice of the speaker. When the deputation, Captains Cordon and

Vernon, came to Derry, in the middle of this month, they were opposed also in this place by the priests. Last season, after appointing a day to meet their opponents, they declined coming forward, when the Protestant clergymen spoke to some hundreds of Roman Catholics on the spot. Now they have discussed the subject for the space of ten days, between six clergymen on each side, and it is said that the Protestants triumphed; but it was too much for a newspaper. I believe it will be published in a pamphlet. Jesus has taught people to say, *thy kingdom come, thy will be done*. He works by means which human wisdom would not devise. It is evident Satan sees his cause hurt, for he is not only stirring up his agents in the church of Rome to greater exertion, but also in the Protestant church. There is Dr. Bruce, professor of divinity in the college of Belfast, Dr. Drummond, of Dublin, and others in England, Dr. Campbell, in America, all using their talents in writing against the divinity of Jesus Christ. Now why do they call themselves Christians, if Christ is not God? Then they have nothing whereon to place their hopes for salvation and acceptance before God.

SLAVERY.

AFFECTING INCIDENT.—In the British West Indies, the children of slaves by Europeans, although approaching near to the colour of the fathers, are still slaves, and so on for several generations. Mark the consequences that sometimes result from this law:—“At the hour of sale Marley entered the vendue room, when his attention was immediately directed towards three genteel, well-dressed, young females, exposed for sale in one lot. They were sisters, of the caste denominated Mustees, their mother having been a Quadroon, and their father a white man. The handsome forms, the apparently cultivated manners, the soft and pleasing faces wholly European, even more fair than numbers of our country women, and the neatness, nay elegance, of their dress, aided by the faint vermilion tinge, which their unfortunate and public exposure to all eyes forced into their countenances, caused them to form a very interesting group. There were few people in the room who did not pity their lamentable fate; and it is probable the sensations of these poor girls were such as to baffle description. Their father had been a respectable gentleman, and they were his family by a brown woman, who had been a slave of his own. He had brought them up in a genteel manner as his recognised family, and they had been educated *similarly to the free ladies* in the island, the father never having considered them in the light of slaves. They had been accustomed to receive the same treatment, in every respect, as the free children of a man in somewhat opulent circumstances, so that nothing could have been more distant from their thoughts, than that ever this would be their sorrowful situation—that they were one day to be exposed in a public vendue room as slaves, and knocked down to the highest bidder. The granting of their freedom, unhappily, (for their mother had died a slave,) had been postponed from time to time by their father, till death removed him from this mortal stage, without the deed of manumission having been executed. His affairs were found in so embarrassed a

state, that his creditors attached his whole property, and even his own children as part of his estate. The consequence was, these girls were brought to the hammer to pay their father's debts, being held to be part of his moveable property. No offers appeared, however, and though they were afterwards several different times advertised, and exposed to public auction they would not sell. Their genteel manners, liberal education, and pleasing appearance would have entitled them to comfortable marriages in Britain; and it was the very same reasons that prevented any one in Jamaica from making a purchase of them; because the neighborhood would have cried shame, had they been put to any laborious or even servile employment, considering the very special situation in which they had been brought up, contrasted with the unfortunate and unexpected one in which they now stood. And as the lot cou'd not be separated, and no prospect of sale offered, they were allowed to roam at large, in the same manner as if they had been free".—*Marley; or, a Planter's Life in Jamaica.*

CHARACTER OF CALVIN.

JOHN CALVIN, the celebrated reformer, was born at Noyon, a city of France, on the 10th July, 1509. At an early age he gave indications of distinguished intellectual endowments, and through all the stages of his education made very rapid progress in the acquisition of knowledge. As he exhibited in his whole deportment an uncommon degree of piety and moral virtue, he was early devoted by his parents to the service of the Catholic church. But his almost intuitive apprehension of the corruptions and errors of that church soon led him to renounce the tonsure for the study of the civil law. Light was now beginning to dawn upon the world, after a night of centuries. In Germany, the intrepid Luther had commenced his attack upon the prescriptive and exorbitant claims of the Papal power. In Switzerland, France, and England, a few undaunted souls had arisen and resolutely exposed the cause of religious truth and freedom. At this important crisis in the most valuable interests of men, the enlightened and efficient mind of Calvin did not sleep. At the age of twenty-three, having become firmly established in those views of religion, now embodied in his Institute, he renounced the profession of the law, and devoted himself exclusively to the interest of the Protestant cause. Calvin was peculiarly qualified to act at the time and in the scenes he did. Luther had gone before. Possessed of a harsh and impetuous temperament—a reckless energy of soul, he convulsed, agitated, roused, the sleeping element of society—stirred up the public mind to active and independent investigation. Hence, when Calvin came upon the stage, the whole mass of intellect about him was in a state of bold inquiry, of perilous agitation. An impulse had been given to society: it required the hand of a master to regulate the motion. The storm had been raised: some presiding energy was needed to control its rage, or it would have spread, over the dearest interests of men, entire and unlimited desolation. Calvin was the man for this delicate and difficult task. God raised him for the work. He was calm, intellectual, collected. He had outstripped the world in the

discovery and development of truth. As an expositor of the Scriptures he was sober, spiritual, penetrating. As a theologian, he stands in the very foremost rank of those of any age or country. His Institutes, composed in his youth, amidst a pressure of duties and the rage and turbulence of the times, invincible against every species of assault, give him indisputably this pre-eminence. As a civilian, even though the law was a subject of subordinate attention, he had few equals, among his contemporaries. In short, he exhibited in strong and decided development, all those moral and intellectual qualities, which marked him out for one who was competent to guide the opinions and control the emotions of inquiring and agitated nations. Through the most trying and hazardous period of the reformation, he exhibited invariably, a wisdom in council a prudence of zeal, and at the same time a decision and intrepidity of character which were truly astonishing. Nothing could for a moment deter him from a faithful discharge of his duty—nothing debase him from the path of rectitude. When the very foundations of the world seemed to be shaken, he stood erect and firm, the pillar of truth. He took his stand between two of the most powerful kingdoms of the age, resisted and assailed alternately the whole force of the papal dominion—maintained the cause of truth and God against the intriguing Charles on the one hand, and the courtly and bigoted Francis on the other. The pen was his most effectual weapon; and this was beyond the restriction or refutation of his royal antagonists. Indeed, on the arena of theological controversy, he was absolutely unconquerable by any power or combination of powers which his numerous opponents could bring against him. He not only refuted and repressed the various errors which sprang up so abundantly in consequence of the commotion of the times, and which threatened to defeat all the efforts which were making for the moral illumination of the world, but the publication of his Institutes contributed to a wonderful degree to give unity of religious belief to the friends of the reformation, and, of course, to marshal the strength and combine and give success to the efforts of all the saints. But time will not allow me to give any thing like a detail of the excellencies of this illustrious reformer's character, or of the invaluable services which he has rendered to society. He was a great and a good man. To the full import of the phrase, he may be styled a benefactor of the world. Most intensely, and effectually too, did he labor for the highest temporal, and especially for the eternal interests of his fellow men. He evidently brought to the great enterprise of the age, a larger amount of moral and intellectual power than did any other of the reformers. Even the cautious Scaliger pronounces him the most exalted character that has appeared since the days of the apostles, and at the age of twenty-two the most learned man in Europe. And the immediate influence of his invincible mind is still deeply felt through the masterly productions of his pen, and will continue to be felt in the advancement of the pure interests of the church until the complete triumph of her principles.

But notwithstanding the noble virtues of Calvin's character, and the imperishable benefits which he has conferred upon the world, perhaps

there never has been the man whose name has been the object of so frequent and so gross slanderous imputations as his. Catholic and Protestant, infidel and believer, have often most cordially united in their endeavors to obscure the reputation of this illustrious man. Indeed Calvin and Calvinism are sounds at which many stand aghast with a species of consternation, as expressions which import something unutterably barbarous and horrible. And it often happens that those who are the warmest in their hatred of him, and most plentiful in their reproaches, have never read a single line of his writings, nor know scarcely a fact of his life. Now why it is that Calvin has been singled out from the rest of the reformers as a mark for the poisoned shafts of obloquy, is very strange, not to say altogether unaccountable. He was plainly in advance of his contemporaries in all those moral and intellectual qualities which conspire to form a lovely and dignified character. True, he had some of the harsh features, the irritable and impetuous temperament, and inflexible spirit of the times. Well for the world that he had. How could he have done the work assigned him without some of these severe ingredients in his constitution? Where every thing around combined to crush him down or thrust him from his course, how could he have stood erect, and undaunted for the truth without something unbending and invincible in his principles and feelings?

Calvin deserves the thanks and not the curses of posterity. He was ardently esteemed by all the good of his own time; and he has since been, is now, and will continue to be esteemed, so long as high moral excellence and the stern majesty of virtue shall to any extent be objects of human approbation.

[*Chris. Spec.*]

From the New-York Observer.

A GOOD THOUGHT

MESSRS EDITORS,—A minister in a country parish, having a file or two of your papers on hand, proposes to distribute them among his people, that they may acquaint themselves with its value, and be induced to become subscribers. He does this from a conviction that the greatest obstacle to benevolent enterprise among his people, is the *want of Religious Intelligence*. Benevolence, to be operative, must be *enlightened*. People will not interest themselves in the Benevolent Societies of the age, without an acquaintance with the good effects of such institutions: and in no way can they become so well acquainted with these effects, as through the medium of *Religious Newspapers*. Wherever these papers are taken, men may be found who are ready to ACT for the cause of Christ. Many Christians are withholding their aid from Bible and Tract and Missionary Societies, not so much from a selfish spirit, as from *ignorance*, of what is now DOING in the world. They might be induced to take a religious paper if they knew its value; and they would know something of its value, if they could see a few numbers before being called on to subscribe.

I have given you this Clergyman's way of procuring subscribers, because I think it a good hint for others to pursue.

A TRAVELLER.

BURNING OF THEATRES.

The destruction of the BOWERY THEATRE, with the cluster of grog-shops and other kindred establishments which had grown up at its base, has given rise to much conversation, and revealed many alarming facts, relative to the influence of theatrical performances upon the public morals. It is not for us to repeat in print all that we hear in private;—but such is the impression on the subject at this moment, that we do believe, if the suffrages of our citizens were demanded on the question whether a new Theatre should be erected, three-fourths, if not seven-eights, of this pleasure-loving community would lift up their voices against it.

The history of this Theatre has been short and eventful. On the 17th of June, 1826, the cornerstone was laid by a public officer, who but for this act might still have been the Mayor of New-York. The ceremony was performed on Saturday afternoon, at 5 o'clock, as if to bring it as nearly as possible in conjunction with the Sabbath; and in completing the inner-work, we are assured from various sources, that the Sabbath was not distinguished from the rest of the week. In the Spring of 1827, the Managers imported a lot of French dancers, of a description which had not before been tolerated in the country, and exhibited them to as many as could be allure by low prices and glowing placards, to behold their indecent dress and lascivious gestures. On the 26th May, 1828, after having done more to corrupt the minds of youth than perhaps any other Theatre in existence within so short a period, it was suddenly burnt to the ground, and in its flames passed off the spirits of two immortal beings, who might otherwise have lived to be a blessing to society.

Why is it that so many Theatres are destroyed by fire and other calamities? The number is but very few—a dozen or twenty in a nation; and yet the accidents which befall them are frequent and distressing. The following, and probably others, have occurred in London:

Drury Lane Theatre—burnt in 1791, and again in 1809.

Opera House—burnt in 1789.

Haymarket Theatre—21 persons killed, Feb. 3, 1794.

Astley's Amphitheatre—burnt in 1794, and again about 1802.

Covent Garden Theatre—burnt 1809.

Pantheon Opera House—burnt 1789.

Royal Circus—burnt 1805.

Saddler's Wells—18 persons killed, Oct. 15, 1807.

Royalty—burnt about three years since.

Brunswick Theatre—fell down, Feb. 28, 1828—11 persons killed.

Add to these:

A Theatre at Turin—burnt Feb. 20, 1828.

Richmond Theatre—burnt Dec. 1811—100 to 150 lives lost.

Park Theatre, New York—25th May, 1820.

Bowery Theatre—26th May, 1828—2 lives lost.

Philadelphia Theatre—particulars not known.

We have before us a letter from London, in which the writer states, that in passing the Brunswick Theatre on the Sabbath, some months since, he "saw the masons and carpenters at work upon it, just as if it had been a week day."

Says a correspondent, "I remember a Theatre that was consumed a few years ago in the city of London, which had been ingeniously contrived to hold a quantity of water in the roof; and I recollect also, that the first play which was performed in it was opened with a most presumptuous epigram by a celebrated actress, setting at defiance, with heaven-daring confidence, the element of fire; as though that awful and devouring flame was its own master, and not the servant of Him by whose almighty fiat it bursts forth, spreads, and is again extinguished."

A heedless world may consider these things the work of chance. But the Christian, who knows that even a sparrow falls not to the ground without God's notice, will see in them the agency of his almighty arm, testifying his displeasure against sin.

N. Y. Observer.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JUNE, 14, 1828.

THE SABBATH.

The cause of the Sabbath is still meeting with accessions. In Boston, we notice the proceedings of two meetings recently held, for the purpose of devising means for its better observance. One in pursuance of public notice, consisting of the friends to its sanctity from various parts of the State, and containing among its members many of its most worthy and influential citizens. Resolutions were passed, indicative of the prevailing sentiment of all good citizens, that the sanctity of the Sabbath is of vital importance to all the interests of society, and that united and decisive efforts are essential to rescue it from future violation. A committee of highly respectable gentlemen were appointed to devise and report at a future meeting such measures as might be deemed expedient, and Lewis Tappan, Esq. one of the Executive Committee of the General Union lately formed in New-York, invited to confer with them.

At the meeting also of Baptist ministers and other Christians, usually held for prayer on election week, the observance of the Lord's Day was made a subject of consideration, and resolutions passed alike in furtherance of the common effort.

GOOD EXAMPLE.—We notice the advertisement of the owners of a livery stable in Boston, who promise to let their beasts but six days in the week. Were the owners of livery stables generally to adopt a conscientious observance of the Sabbath in this way, remembering that the command of God embraces "the man-servant, the cattle, and the stranger," a great influence would be exerted in rescuing it from abuse. Not only so, but they would by such a course be consulting their own prosperity in business, as truly as there is truth and propriety in the ordinances of God. The health and ability of their beasts under such treatment, would not only directly enhance the value of their property, but there are many friends of decency and good order who stand ready to encourage by their patronage such a resolution.

GENERAL HOSPITAL SOCIETY.

Among the several excellent and creditable good deeds from which our Legislature have lately arisen, is the grant of \$5,000 to the General Hospital Society, for the establishment of a State Hospital in this city. The merits of such an establishment were recently laid before such of our citizens as did not already know them from experience and observation, and its pressing claims on their attention urged, at the public meeting not long since held. They, together with those familiar with such institutions, will take pleasure in hearing of this appropriation (slender as it is,

in comparison to the benefits to be secured,) to the cause of humanity and science. It were not worth while, perhaps, to comment here upon the facilities which belong to hospitals for the relief of distress, and skilful application of the healing art. The excellence of system is nowhere better illustrated than here. The advantages which must accrue from retirement from noise and interruption, from select and experienced attendants, from concentrated skill, in short to a system of means directed to one end and purpose, are palpable to all as soon as mentioned. Advantages which have rendered hospitals not only an invaluable asylum for the needy and the stranger, but which have made them esteemed and sought for by wealthy invalids as a matter of luxury and privilege.

The Society was incorporated in 1826. Besides the present appropriation, the following are its sources of revenue :

The seamen's hospital money, which amounts to from \$500 to \$700 per annum. [20 cents per month are reserved out of the wages of every seaman, by an act of Congress, as hospital money.]

The Medical Convention have given the sum which they annually receive, for degrees conferred at the Medical Institution, which is \$5 for each degree, and amounts to from \$120 to \$150 per annum.

A charitable society in New-Haven, which is nearly extinct, have funds amounting to nearly \$1,000, which there is some prospect of their transferring to the Hospital.

The four Professors in the Medical Institution have obligated themselves to give one tenth of their salaries for five years, and to augment these sums to \$100 each, making in the whole \$2,000.

Subscriptions in New-Haven, \$2,500.

Subscriptions in some other parts of the State.

For the Religious Intelligencer.

CHURCH DISCIPLINE.

The law of excommunication, in the opinion of some zealous Christian professors, is a great and overwhelming ordinance: it not only separates the offender from all church fellowship and communion, but virtually delivers him over to Satan, the great enemy of virtue. It binds the church to renounce all familiarity, and withhold the common civilities of life,—it places the excommunicate below a heathen, as with such the church are commanded not to eat—below an infidel, because if an infidel invite to a feast the direction is to go, asking no questions for conscience's sake; and by parity of reason, the infidel may be invited to the table of the Christian professor without offence; while the excommunicate is debarred every such privilege.

But is it so? Are these the *deplorable consequences* resulting from *any law* of the benevolent Son of God? Is the husband to be separated from the wife? the parent from the child? brother from brother? friend from friend? Is it to destroy all social intercourse, and to close every avenue to the common sympathies of the soul? Is the hand, once offered as a token of the warmer sensibilities of the heart, to be coldly withdrawn; and the dainties of the once hospitable board denied to him who is hungry, or professed in a manner too appalling to be gratefully received, if received at all? "With such an one, no not to eat." Tremendous doom! Is this the doctrine of the Holy Bible, or is it the doctrine of the Holy See? Is it the doctrine of Christ, or a superstition

of the Catholic Church? It is confidently believed such doctrine did not originate from the compassionate Saviour of men, or was ever promulgated by his Apostles. Excommunication is justly said to be founded on a natural right which all societies have, of excluding such as violate their laws. As an ecclesiastical censure, it separates from the communion of the church, and suspends from all church privileges. It implies, then, exclusion or continued suspension from the Lord's table, and the peculiar privileges arising from membership, until the offender be reclaimed.

The Scriptures authorize the belief, that this power of exclusion is to be exercised in the most tender compassion, with the express understanding that full restoration is to take place, as soon as there are evident signs of repentance and reformation,—that excommunication, or suspension, (which in the Scripture sense are convertible terms) directed by Christ and his Apostles, is not only obviously designed but peculiarly calculated to bring back the wanderer to duty, that "his soul may be saved in the day of the Lord." The direction which Christ gives as a rule of duty toward an obstinate offender is, "Let him be unto thee as a heathen man and a publican." We learn then, from the example of Christ, in relation to the heathen man and publican, the manner in which the excommunicate is to be treated by the church. On one occasion he called a publican, who was also a heathen man, to "make haste and come down, for he must abide at his house that day." On another occasion, he dined with a custom-house officer, and many publicans and sinners sat with him at table. By these acts of friendly intercourse, the Saviour sought the salvation of men. In conformity to the example of Christ, the Apostle pursues the same system: "If a man be overtaken in a fault, restore such an one with meekness"—use all means best calculated to reform the offender. Paul, in his threatened severity against obstinate offenders, says, he uses the power which the Lord had given him, for edification and not for destruction. In the case of the incestuous member of the Church at Corinth, who had been suspended or cut off from church privileges, the Apostle, having ascertained the fact of his reformation, declares the punishment sufficient, and directs his immediate restoration to all church privileges; and in all cases hastens, if possible, the restoration of such, lest it should be an occasion for the enemy to alienate the affections of the people from Christ. Some modern Christians, by a gross misconception of this salutary ordinance, convert it into an engine of destruction—feel it their duty to withhold from the delinquent the common expressions of civility—refuse to sit at the same table, and partake of the bounties of God's common providence. The prohibition, "with such an one no not to eat," chills the soul of many a well-meaning Christian, and steals the heart against every tender emotion toward the unfortunate subject of this church censure; but a just exposition of this passage will show, that the individual under the censure of church, is not necessarily to be avoided in all civil commerce, and denied the common rights of hospitality.

It will be recollect to whom Paul was writing:—to a church of Jewish converts, habituated to Jewish customs, one of which was, not to eat with a heathen, nor ever with a Samaritan—to treat them as men of the world. The Apostle, in conformity to this custom, directs the unhappy subject of church censure to be treated as a man of the world during his state of suspension. The Apostle teaches, and common sense teaches, that by this act of suspension, no change is made in the civil, domestic and social relations: it does indeed cut off from church privileges so long as the offence remains; but this, with right feelings, would urge the true disciple to seek, with more desperate effort, the reformation and consequent resto-

ration of the offender. "Count him not an enemy, but admonish him as a brother." To suspend a brother or sister from the church in a public, formal, and solemn manner, and cut him off from all church privileges for criminal conduct, and before the lapse of many months to pass the same sentence of exclusion, aided by the magic charm of the awful word excommunication, is going further than the Roman soldiery, who, when they found the Saviour already dead, broke not his legs—though one of them pierced his side with a spear.

Revivals of Religion.

THE REVIVAL CONTROVERSY.

We have refused to publish several well-written articles on this subject, and neglected to re-publish others, contrary to the request of some of our patrons: not from any party feeling, but from a conviction, that the interests of religion would not be promoted by it. We are glad to find support in the following resolution:

The subscribers having had opportunity for free conversation on certain subjects pertaining to Revivals of Religion, concerning which we have differed, are of opinion that the General interests of Religion would not be promoted by any further publications on those subjects, or personal discussions; and we do hereby engage to cease from all publications, correspondences, conversations and conduct, designed or calculated to keep those subjects before the public mind; and that so far as our influence may avail, we will exert it to induce our friends on either side to do the same.

(Signed)

| | |
|--------------------|---------------------|
| LYMAN BEECHER, | EBENEZER CHEEVER, |
| DERICK C. LANSING, | JOHN FROST, |
| S. C. AIKIN, | NATHAN S. S. BEMAN, |
| A. D. EDDY, | NOAH COE, |
| C. G. FINNEY, | E. W. GILBERT, |
| SYLVESTER HOLMES, | JOEL PARKER. |

Philadelphia, May 27, 1828.

Extract of a Letter from the Rev. Mr. Yates, the Missionary from India, to Rev. Mr. Sharp, of Boston,—dated Loughboro', (Eng.) March 12, 1828.

The following, from a worthy Minister of the Gospel, who in the last year, visited our States, will be peculiarly pleasing to the public. It gives us the opinion of a foreigner of distinguished character and of undoubted piety, who has seen much of the world, and who is well acquainted with human nature, on the interesting subject of Revivals, and especially of that Revival which has occurred in our city.—*Chris: Watchman.*

"—— And though I have travelled far, I can fix my eyes on no spot, where I saw more than at Boston, of that which interested me as a man, gratified me as a Christian, and edified me as a minister.

" It having been announced in a letter sent from America, which was published in our Magazine, that I was present at the late revival of religion in Massachusetts, I have been frequently called upon, in different places which I have visited, to give an account of this extraordinary work, and I was happy in being able as an eye-witness to give a statement, which I trust has removed some mistakes and afforded sincere delight to many devout Christians. I found the general impressions respecting revivals to be very vague and indefinite. It seemed to be taken for granted that there must

be something wild and enthusiastic about such a scene. In my relation, therefore, I endeavoured to show that in what I saw there was not any thing of the kind, but that it was a sober work of conviction for sin, and conversion to God, unaccompanied by any extravagancies in the outward deportment. Some, not able to account for the large accession made to the churches, supposed that the candidates were received prematurely without being subjected to a sufficiently rigid examination. But I could testify from what I saw in your house and vestry, that the reverse was the case, and that in no cases on this side the Atlantic were the candidates subjected to a more severe scrutiny. It was also supposed that many must fall away.—Upon good authority I could state, that there were not more of this description of character than in ordinary cases. Knowing that ideas like the above were very prevalent, I always took occasion to confute them, though without appearing formally to allude to them; and I think I may say of these statements, as was said of those made by Paul and Barnabas, that 'they caused great joy to all the brethren.' I shall be very happy to hear how things have gone on since I left.

"My direction is Circular Road, Calcutta, and I shall be happy to find a letter from you there on my return. I expect to sail about the end of June, and dear Eustace Carey will accompany me."

REVIVAL IN BARKHAMSTED.

Extract from a Sketch of the Church in Barkhamsted Conn. communicated for the Observer, by Rev. Saul Clark, Pastor of the Church.

Since the organization of this church, there have been seven seasons of special revival.

Since the commencement of my labors here, there have been three.

The season of refreshing, which we have enjoyed the last year, has been peculiarly interesting. During the year 1826 and the beginning of the year 1827, the state of religion among us was very low. Indifference, dissension, and error were so prevalent, as seriously to threaten the destruction of our religious privileges. This state of things deeply affected the minds of some individual christians, who in secret places earnestly poured out their souls before God in prayer. They had a peculiar and affecting sense of our wretched condition, and of the fact, that all our hopes were in the sovereign power and grace of God.—Nothing of special interest, however, came to the public eye, until the anniversary fast. Then we learned, that two individuals had, that week, been brought into deep distress for their souls, and were rejoicing in a Saviour's love. This news, spreading rapidly through the place, operated like an electric shock upon numbers of the church, and more or less affected the minds of many impenitent sinners. For four successive weeks, the flame was kindling and spreading both in and out of the church. Some professors seemed to be awaked as from the sleep of death, and several of the impenitent, in different parts of the parish, were awakened to a deep sense of their sinful and lost condition. During these four weeks, however, no new instance of hope occurred. At this period, therefore, we were placed in a state of trembling anxiety.

Having heard of the Conference of the Church-

es, and of its existence at this time in our vicinity, we turned our attention to it. Upon enquiry, we apprehended it to be just such an influence, as our peculiar circumstances seemed to require.—We needed a powerful influence, to bring the jarring materials of the church together, and induce them unitedly to come up to the help of the Lord; as well as to excite the attention of sinners. The Conference assembled on the 16th of May, just one month from the annual fast. It consisted of 10 or 12 delegates, mostly from scenes of interesting revivals. They seemed to come to us in the spirit of meekness and love, and with ardent desires and prayers for our spiritual good. They spent much time in prayer both among themselves, and with the church and people. And while we were together in the house of God, calling on his name, and relating the wonders of his grace to other churches, confessing our sins, and renewing covenant before the Lord, the Spirit came down in an unusually interesting and powerful manner. It was more like Pentecost, than any thing we had ever before witnessed. It was such a season of deep and precious interest, as to be had in everlasting remembrance. Never will it be erased from our minds, so long as memory shall perform its office. An unusual solemnity, and a deep feeling, seemed to rest upon the whole audience.—Christians generally felt a new and powerful impulse, backsliders were reclaimed, many sinners were pricked in the heart, and some led to rejoice in hope. Visiting members from neighboring churches received fresh anointings; and in one instance the kindled emotion was carried home, and proved the commencement of a very interesting work of grace among a before stupid people. Soon the enquiry was heard all around us; "Men and brethren, what shall we do to be saved?"—And from the examinations, that were afterwards had for admission to the church, it appeared that great numbers looked back to this Conference, as the season of their first impressions. From this time the work advanced with new interest and power. For six weeks, the cloud of mercy seemed to stand over us, pouring down its rich and heavenly influence. All around, and among different ages, but especially the young, were daily heard the anxious cry, and the song of the newborn souls. Still there was no disorder, and very little if any of enthusiastic zeal. It was the small and still, yet powerful voice, speaking to the conscience and the heart. There was indeed a general commotion, and as a body we seemed shaken as the trees of the forest by a mighty wind; but it was the effect of rational conviction, and a deep sense of divine realities, and, as far as appeared, of sincere repentance and joy in the Holy Ghost. The whirlwind, the earthquake, and the fire, had little or nothing to do in this work. During this period, upon an average, about ten a week indulged the hope of the gospel. Though the work was afterwards less powerful, yet, during the following six weeks, not less than thirty were led to hope in the mercy of God. The work continued to decline, conversions became less frequent until the close of the year, when the new song was rarely heard. Seventy-three as the fruit of it have already been added to the church, and a number of others, not less than twenty or thirty still, as far as known, indulge the hope of reconciliation to God. It is hoped that many will yet take up

their cross, come out from the world, and obey the dying command of Christ. We feel, I trust, that the work has manifested itself to be eminently the Lord's, and to him we should ascribe all the praise and glory.

Respecting the Conference, I would just remark, that could it always be what it was among us, I think no pious mind could hesitate, for a moment, concerning its beneficial tendency. Its influence was powerfully felt, in removing the dissensions in the church, increasing their love and zeal, awakening the attention of sinners to the things of their peace, and strengthening the hands of the minister. By no human influence did I ever feel more helped in my work, than by this Conference. Whether it would be expedient often to repeat it, or in common circumstances it would be extensively useful, there may be reason for serious doubts. When a work of grace is begun, that it is a most happy and powerful means of giving increased energy and extension to it, facts fully justify us in the belief. Its efforts to the West, North, and South, for the past year, have doubtless been the means of bringing many hundred souls into the kingdom of the Redeemer. Though the privilege may be abused, and though it may need peculiar watchfulness; yet this is no reason why we should not attempt, in every proper way, to provoke one another to love and good works.

Concerning revivals, it will be seen by the foregoing statement, that from the beginning, they have been the life and glory of this church. The whole number that have belonged to it is about 567. Take from this number those that were included in its first organization and since have been added by letter, and there will remain 287, which have been added from the world. Of this number, not less than 240 have been received as the fruits of revivals. Only 42 have been received on other occasions. The number of the former compared to the latter, is nearly as six to one. Yes, almost six times as many have been received into this church as fruits of revivals, as all the rest that have been added, during the far greater number of intervening years. And we venture to say, that few churches and people have set a higher value upon ministers and the ordinances of the Gospel; or made greater sacrifices for their enjoyment, than they have ever done. When few in number, and in a measure from the influence of a recent revival, they settled a minister; and tho' they have been small compared to most Societies, they have supported the ministry with very little interruption, to the present time. Though the recent revival has not added to their wealth, yet it has manifestly increased their love for one another, and their attachment, both to the ordinances of the Gospel at home, and the interests of the kingdom of Christ abroad. Instead then of lamenting revivals, as whirlpools of the moral world, engulfing every social and religious blessing; from rich experience of them, we yet pray, "Lord, revive thy work."

And, could these revivals, which are now experienced in our land, at many of the Missionary stations in heathen lands, and which seem to be dawning upon Europe, holding out to them the expectation of a brighter day, could these revivals become general and frequent throughout the world, the meridian glory of the Millennial day would soon shine upon us. Instead of obeying the com-

mand of the unbelieving and opposing multitude to hold their peace, let saints and sinners, every where, raise a louder cry, "Jesus, thou Son of David, have mercy on us." SAUL CLARK.

Barkhamsted, May 24, 1828.

REVIVAL IN WEYMOUTH, MASS.

The following well-written account of a revival is copied from the Boston Recorder:

Messrs. Willis & Rand.—Since revivals of religion form one of the most prominent and pleasing features of this hopeful age; the department of your paper, which is devoted to a judicious notice of them, must be considered highly useful, both as affording your present readers matter for grateful contemplations, and also as constituting, for the future, an important record and precious memorial of "the years of the right hand of the Most High."

These signal interpositions of Zion's gracious King are tending to the most glorious results in our own especially favored land; and earnestly is it to be hoped, that the frequency of their occurrence may not prevent that due publication of them, which will keep alive the gratitude, animate the hopes, and stimulate the exertions of the Christian community as a whole; for by this means only can their full amount of good be secured to a cause that has perfect oneness of interest—perfect extension of sympathy. Seasons of refreshing from the presence of the Lord, such as our churches have of late so largely and widely enjoyed, are not only delightful first fruits, but sure pledges, of the complete fulfilment of prophetic promises in that fast approaching day, when mount Zion shall become "an eternal excellency, a joy of many generations." And it is to add to the many already on record another testimony to their power and value, that I have prepared the following candid account. Should you give it a place in your paper, you will, at least, give expression to the fervent gratitude of many hearts.

In the winter of 1826-7, appearances somewhat more favorable to the interests of religion than usual, were discerned among the people of my charge. They met my own impressions and hopes in relation to an approaching revival.—Christians more or less were beginning to awake from slumber. The opportunity, as an indication of Providence, was embraced; and the whole church earnestly exhorted to "bring all the tithes into the store house," and to test the veracity of Him who, on this condition, had promised to open "the windows of heaven." Prayer meetings and occasional lectures were crowded and solemn; but for a considerable time hope and fear, as to the course things would take, prevailed alternately. At length, however, on finding the professed people of God so much concerned for the salvation of others, as to be willing to put up to heaven some extra petitions, and to make on earth some extra exertions, to secure it; in the month of April an inquiry meeting was opened, as an object which would at once engage the attention of the congregation, and fix and direct the solicitude of the church. Few at first attended the meeting; and, although the church found enough to encourage their faith and hopes meanwhile, it was long before the number was much increased; and not till toward the last of summer, that the revival assum-

ed a decided character. From this time it gradually gained importance, till the commencement of the present year; when it had gathered an interest which left scarcely a heart unaffected. And that interest, having been well sustained for several months, has at length resulted in a steady zeal on the part of the church, and a solid sense of the value of religion on the part of others.

In addition to this general statement of its origin and progress, a few particulars will convey some just impression of this revival.

1. The work itself. It has been most evidently God's work. There is no room for the insinuation sometimes urged against revivals, that it is all the device of man, for no human help has been called in more than would have been done in common circumstances; and there is no occasion for this insinuation, because there has been nothing done to kindle a feverish heat, or produce a forced and unnatural excitement. The presentation of a heaven attainable to the penitent, and of a hell certain to the impenitent, though made with a very unworthy portion of that ardor, which subjects so amazing call for, has indeed often awakened the deepest and strongest sympathies of our being: they have not, however, been in general momentary and evanescent, like the glow of mere animal emotion; but the mighty movings of his Spirit, who has made man social and sensitive as well as rational, and set before him in full view the associations of the saved and the lost, as well as the great principles of moral government, in order to operate on his *entire* nature. Besides, some have been impressed, when for a long time having been removed from all our Sabbath and occasional meetings both, and when removed yet further by the most virulent opposition to the whole subject; while others, who were found amongst the earliest inquirers, are still members of the inquiry meeting, and still without the Christian's consolations.—Such a work, carried on without even the appearance of fanaticism, and yet by means of truths naturally repulsive to men, cannot have been the work of man. Too deliberate to be frenzy, too humiliating to be charm, it must have been the work of Him who alone can regenerate the carnal mind.

2. The means of promoting it. In general, the plain and faithful and affectionate preaching of the Gospel on the Sabbath, together with some other ordinary means: but in particular, a special concert of secret supplications—deeply interested assemblies of the church for united prayer—a constant inquiry meeting, designed for personal conversation, and productive of the most animating results—and a meeting opened especially for the subjects of the revival, and conducted by the converts.

3. Its general aspect. Silent, pleasant, peaceful; and, at one time later in its progress, powerful. *Silent*, because meetings of the most deep and impressive solemnity have seldom witnessed any groan but that of the internal spirit, indicated only by the falling tear—*pleasant*, because great harmony of feeling has prevailed and few things have taken place to occasion anxiety—*peaceful*, because meetings every where have been tranquil, and nearly all the community ready, in outward respects, to favor the work—and *powerful*, because after a sure and gradual progress for many months, it acquired by its own force an interest of excite-

ment, which was all we could desire, as it was all we could properly direct.

4. Its characteristics. Safe, practical, convincing. To human apprehension, *safe*; because the converts have been most ready to entertain those views of religion, which represent man as entirely wrong, possessing by nature nothing *morally* good in the sight of heaven; and God as wholly right, just if he punish, and sovereign if he save and because they have been inclined to think more favorably of others than of themselves, to embrace a Christian hope with great caution, and afterward to speak of prevailing peace rather than transports extacy. Decidedly *practical*; because in general those, whom it has interested, have not so much sought for the intellectual power of sustaining lofty speculations, as the divine art of maintaining pious experience and a holy life. And that it has been *convincing*, the fact speaks for itself; for so striking and so happy is the change in sentiment, heart, and life of numbers here—on whose individual cases I might long particularize, were it expedient—that few, if any, eye-witnesses think of calling it delusion. Yes, the tongue of the blasphemer, taught to praise—the eye of the scorner, melted into the veriest eloquence of prayer itself—the heart of the most determined opposer, made to relent—the profligate reformed—the vicious reclaimed—the most dignified moralist, low as any at Jesus' feet—the most secure universalist, in the opposite extreme of anxiety; and this not in one or two cases only, but in several, more or less emphatic—the man of threescore years broken away from all the wealth, the ease, the perplexities, the pleasures and the habits which a long course of worldly prosperity had thrown around him, intensely studying the first principles of religion; and the child escaped from life's many opening illusions which half a score had just prepared him to follow, seriously inquiring about the mysteries of a God incarnate—intemperance greatly checked, and industry promoted—seizing voids in the happiness of families filled; and newly erected household altars for Jehovah's daily worship, in all directions—the society more united, more moral, and more happy than ever—and converts in nearly an equal number of each sex, and from every class, and almost every shade of religious sentiment and gradation of moral character, with not as yet a single case of apostacy—are all points embraced in this work with such clearness, as allows it to be most justly denominated *convincing* to all those, who are not opposed to revivals themselves, and such as should forcibly remind these of the unpardonable sin.

5. Its subjects. Including some formerly halting and undecided believers, revived and brought into the church, about 100 have embraced the Christian hope, more than 60 of whom are heads of families. Inquirers now remaining 15 to 20. When the revival commenced, our communion consisted of about 30 members—16 males and 14 females. Since that time, 73 have been added to its number, 33 males and 40 females, all by profession: 27 were received on the first Sabbath in December, 3 in February, and 43 in April. Three now stand propounded for admission.

Finally. Its importance to the church here. Of the male members on her record, twelve months ago, several were far in years, and only two less than 35; now she numbers 19 under 30. Before

the society was indeed well united in the outward ministry of the Gospel; but as the fathers of the church were dying, her prospects were darkening: now it may be justly said—and without saying anything derogatory to others—that her influence includes a large proportion of the secular influence of the whole society itself; and although as we "go round about her," and "tell the towers thereof" we will not degrade the language of scripture propheey into the unwarranted and dangerous exultation or even the needless anticipation, "Thy sun shall no more go down, neither shall thy moon withdraw itself;" yet, in humble accommodation of it, we may be permitted joyfully to exclaim, "arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Yes, to the glory of Zion's God, we will call her "walls Salvation," and her "gates Praise."

In thankfully testifying, however, what great and precious favors the Holy One of Israel hath bestowed upon us, we will not lose sight of our own manifold deficiencies, nor of remaining grounds for deep humiliation. After all, how far short of duty and of privilege are Christians yet living! how far short of what disinterested angels feel, do they feel for *fellow-souls*—bone of their bone and flesh of their flesh—kindred heirs of eternity! and how many such, is it to be feared, will yet have finally to take up the all-affecting lamentation, "The harvest is past, the summer is ended, and we are not saved!" To the blood of an infinite Saviour, for the pardon of our sins, we would still apply; to Almighty Grace, for the completion of what grace has so hopefully begun, we would still repair; and for the wind of heaven to breathe on the remnant of the slain, we would still earnestly intercede.

In other parts of the town, converts to righteousness have also been numbered; and blessed be God, at the present time, while some neighboring places are enjoying the same gracious Spirit's refreshing visitations, the church with us is still measurably awake to its duty, and still are we gleaning precious fruit. Long may the season linger—long must its best days be embalmed among the pleasantest recollections of many of this people—and long, would I hope, will the remembrance of them animate our future efforts. And O, may the tokens of good, which have for months here and there appeared throughout this region, and the interesting revivals already enjoyed, invigorate all true Christians with the soul inspiring confidence, which the Bible ever warants to those who will go forward, and to us now especially, "The God of heaven he will prosper us;" while a lively view of remaining desolations, and an unshaken faith in greater blessings to come, shall fix, in the breast of every minister of Jesus, the devout determination of an ancient and favored seer, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

J. BENT.

Cherokee Mission.—A letter of March 29th, to one of the Editors of the Boston Recorder, written by Mr. L. Fernald at Brainerd, mentions a weekly prayer meeting which was agreed on Jan. 1, 1827, for a revival in that place. Nothing special occurred till some time in December, when a spirit

of unusual solemnity attended this meeting. Soon after, one of the Indian girls was observed weeping in time of service on the Sabbath. After service, refreshment was offered her as usual, which she refused, saying, 'I am so wicked I cannot eat.' In a few days, 8 or 10 children were struggling with strong convictions. At the date of the letter, 4 gave good evidence of a change; and 2 others very young had hope, whom the teachers dared not encourage.

Extract of a letter to the Editor of the Columbian Star, from the Rev. Dr. Noel.

FRANKFORT, Ky. 5th May, 1828.

Dear Brother Brantly.—At this moment I can give you only a brief intimation in regard to an extraordinary revival in one of the churches under my ministerial care. After a long absence, I met the church at Great Crossings, (in Scott county,) on the first Saturday and Sunday in last month. An unusual degree of solemnity and concern pervaded the congregation, which could be but partially accommodated in one of the largest meeting-houses in the West. Two weeks after this, I had the pleasure of baptizing fifty-one persons, upon a credible profession of their faith in Christ. Two weeks afterwards, (viz. yesterday,) at the same place I baptized fifty-nine, making one hundred and ten received by this church for baptism in one month. Indeed several others were received, as yet unbaptized. The Choctaw Academy is about two miles distant from this meeting-house, and among the candidates for baptism, were four Indians, two Creeks and two Choctaws, all of them young men and of promising talents. There are about one hundred Indians in this institution, under the care of the Rev. Thos Henderson, an excellent preacher, until the state of his health made it necessary for him to suspend his pulpit labors. Brother Sampson, an intelligent and pious Choctaw, frequently preaches to them in his vernacular tongue, (he cannot yet speak in our language.) I think the head of the church is about to crown his labors. Many of the young men are at this time under deep concern.

Among the many valuable services rendered to his country by the Hon. R. M. Johnson, his unremitting attention, when at home, to the interests of this Seminary will not be considered the least.

This revival has embraced many heads of families, and in about ten instances, both husband and wife—and persons of all ages, from 14 to 80, among others two natives of Africa.

Accept assurances of high regard from yours, most sincerely,

S. M. NOEL.

Extract of a letter from the Rev. Jonathan Davis, from Crawfordsville, Ga. May 14th, 1828.

My dear Brother,—It is with pleasure I give you the account of the prosperity of Zion here at this time. Since last summer the most stubborn and sinful are bowing to the king Emanuel. There has been something of this generally, but sir, particularly at Bethesda, at this time: in all the revivals I have been more or less, but none seem to me to be so powerful as that at Bethesda. It has, and does yet appear, that the whole region will be brought to a knowledge of the truth. Thirty-eight have been baptized—thirty now lying over for baptism—and I do expect to baptize fifty the next Sabbath. Those I have named are all whites, except three; the rich and the poor are alike embraced in this revival. From the present prospect of convicted persons, the revival has but commenced. There are other places where I serve I might speak of with encouragement, but of this I will give you a more particular account the next time.—ib.

EDUCATION OF PIOUS YOUNG MEN.

We published in our last the noble resolution of a single Church in New-York, (Dr. Springs's,) to educate thirty young men for the Gospel ministry. It will give joy to those who are praying the Lord of the harvest, that He would send laborers into his vineyard, to hear that other churches are following this praiseworthy example. The congregation in Laight-st., (Rev. Mr. Cox's,) at a meeting on the 26th ult.,

1. *Resolved*, That it is expedient to aim at obtaining patronage from the members of Laight-street Church and Congregation, sufficient to carry forward thirty young men in their studies for the ministry, at the rate of 75 dollars per annum for each man; the money to be paid over to the Treasurer of the Presbyterian Branch of the American Education Society in this city, by the 1st of May annually.

2. *Voted*, That a Committee of six be appointed to solicit subscriptions for the above object.

D. H. WICKHAM, Chairman.

In this case, says the N. Y. Obs., it is intended to raise the whole sum [\$2250] by individual subscriptions, including what may be subscribed or obtained by a Female Education Society in the congregation, who have engaged to educate at least three young men for the ministry. Subscriptions sufficient to carry forward twenty-five young men have already been made; ten of the number by a single individual.

Resolution of another Church to educate Ten Young Men for the Ministry.

At the meeting of the members of the Central Presbyterian Church in the city of New-York, Wednesday evening, June 4th, 1828, it was

Resolved, That we will endeavor to raise funds, annually, to carry forward ten young men in their preparatory studies for the Gospel Ministry, under the patronage of the American Education Society, or of its Branches, at the rate of seventy-five dollars for each man.

Resolved, That the money raised for the above purpose be paid to the Treasurer of the Presbyterian Branch of the American Education Society in New-York, on or before the first day of May annually, to be applied in accordance with the system of rules adopted by said society and its Branches.

R. O. DWIGHT, Clerk of the Session.

An Example for Sabbath Schools.

One of the young men included in the above resolution, is to be supported by the Male Teachers of the Sabbath School (No. 26) attached to the congregation. The following is the resolution adopted on the subject:

Resolved, That we will annually raise \$75 for the purpose of educating one young man for the Gospel Ministry under the patronage of the American Education Society or its Branches.—N. Y. Obs.

TEMPERANCE.

The Directors of the Temperance Society in Thetford, Vermont, state, that the amount of ardent Spirits sold in the town the present year, is estimated to cost the purchasers about \$2,660.—The year preceding, it was estimated at \$5,000,—a diminution of about one half; effected probably by the efforts that are making by the friends of Temperance.—But still says the Report the subject is alarming.

Your school tax is \$430. The salaries of three settled ministers, one of whom receives

more than half its support from West Fairlee, amount to \$925. These taxes added together, make \$1,855.—The tax paid to the merchants for an article worse than useless, is \$2,659 98, at the lowest computation. And this does not include what individuals procure at the distillery, or purchase in other places, for their own use.

There are in this town, three taverns. From them the report is favorable. One of them has sold more on public days than formerly, because it cannot now be procured at the stores in the neighborhood. With this exception, less is sold to the inhabitants of this town, than formerly.—One, especially, reports that when courts are held at his house, the alteration is very great. Little is now called for, and frequently, none. All agree, that travellers of respectable appearance seldom call for spirits.

The Directors state the following facts, and refer to respectable individuals who are well known to the community for proof—we hope that every farmer and Principal of any establishment, who regards his own interest and the good of others, will take courage and make the experiment, *this present haying and harvesting.*

The testimony of farmers and laboring men as to the necessity and usefulness of spirits, is important, and wherever the experiment of total abstinence has been tried, is wholly and decidedly in our favor. We mention, as witnesses on this subject, in addition to the Directors, Jeremiah Tyler, Bela Childs, Gardener Downer, Wm. Hosford, and Wm. H. Latham. We mention these, because they are men well known in town, most of whom carry on the farming business extensively, and residing as they do in two small neighborhoods, they were easily consulted. But more extensive inquiries, other testimony equally valuable, might doubtless have been obtained; but this is deemed sufficient. In former years, all of these men have made more or less use of distilled spirits, for themselves and their hired laborers, during the season of haying and harvesting. During the past year they have abstained from using, and most of them, entirely, from furnishing it.—They have tried and proved both methods, and their experience is decidedly in favor of abstinence. They find no difficulty in hiring laborers. They find their fields free from those disagreeable "babblings and contentions," which are apt to prevail too much, when only what is called a "moderate use" of spirit is allowed. They find their work done quicker, and better, than formerly. They generally believe that the man who drinks but a single glass during the day, will lag behind those who abstain, before night. They also generally believe, that spirit does no good during the half hour of its stimulating effect. The man exerts himself more violently, and appears to himself to be doing wonders. But others judge differently. They see that his exertions are not as well directed, and that, after all, he brings no more to pass, than he would without the stimulus.

Several of them have washed sheep without spirits, and without injury, and say that, though they have exposed themselves as much as in former years, they never have suffered so little by taking cold.

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Mr. Child mentioned but one instance in which a man refused to be employed, because no rum would be furnished, though many of their workmen had before thought it indispensable. Capt. Latham, however, says—what every man who intends to hire, should notice,—that at the beginning of the season he was not sufficiently decided in his language. He said, “We must try to do without spirits.” The consequence was, that some, who loved rum and observed his undecided language, thought they could force him to furnish it, by making trouble; but when he assumed a more decided tone, and told them, “he would sooner let his crops rot on the ground, than have them gathered by the help of rum,” they considered the point as settled, and made no more trouble.—Others, who took this stand in the first place, had no difficulty of this kind.

It is known to some of these gentlemen, that the quantity of spirits used in some families, where this Society has been an object of ridicule, is diminished at least one half. And during the year, many persons have resolved upon entire abstinence, who have not become members of the society.

The necessity of erecting buildings, now and then, has been thought by some, an insurmountable difficulty in the way of entire abstinence. To raise a frame requires the assistance of many hands; and it was thought, that men would not come together to help each other on such occasions, unless drawn by the hope of Rum. Capt. Latham has lately tried the experiment, and found his neighbors ready to help him without any such inducement; others in the same neighborhood will soon follow his example.

We have collected some facts relative to the case of Capt. Asa Colburn, who having left town could not be consulted personally. We are assured that he accomplished his farming the past year without the use of spirits, and that he was satisfied that his work was done better than when he used it.

The father of Capt. Colburn, aged about 70, who had been accustomed to use spirits in small quantities for many years, and who like most aged persons addicted to this habit, supposed it absolutely necessary to the preservation of his health, voluntarily discontinued the habit, and now expresses his decided satisfaction with the result. Although our deference for the feelings of the aged may lead us to withhold our censure; yet we cannot avoid expressing our belief that the necessity they so constantly plead has no higher origin than a vitiated taste confirmed by long indulgence; and that the habitual use of strong drink may in all cases be discontinued with safety and advantage.

A Physician informs us that during the past year several cases of sickness and confinement have occurred within the town, in which it was formerly supposed necessary to use considerable quantities of ardent spirits, but in which its use has been wholly dispensed with; and he is of opinion that it will soon go wholly into disuse in well informed families, in that particular class of cases where it has hitherto been supposed wholly indispensable.

Several of our merchants have been so carefully impressed with a view of the evils ensuing from the use of distilled spirits, that they have seriously

deliberated whether they ought not wholly to discontinue the traffic, and one of them, Dr. Kendric, has actually discontinued it.

From the Boston Recorder.

FEMALE PRAYER MEETINGS.

As the season has returned when those who live in the country are able to get out from home, permit me to remind my fellow travellers to the heavenly Canaan, that one excuse for the neglect of a most important duty, as it regards the spiritual prosperity of females must now be laid aside. I mean, the duty of maintaining Female Prayer Meetings. Let every female professor banish all the excuses, which are so often urged against the discharge of this duty; see that her name is enrolled among the members of a praying circle; and by her constant attendance and fervent spirit, animate her believing sisters in this holy and delightful service, through the season now begun. Let every orthodox clergyman's wife see to it, that a female prayer meeting is formed in her society. She may be a spiritual help-meet to him in this way. A responsibility rests on her as well as on him.—Christian females are apt to look to her for an example of active piety, and measure their efforts by hers, and rest satisfied if they come up to her standard.—They may even be answerable in no small degree, for the low state of female piety, the benevolent efforts, and, perhps. the loss of souls, in the society in which they move! Eternity will unfold the consequences of their negligence or their activity.

LUCY.

Obituary.

DIED.—In this City, on Tuesday morning last, Mrs. JANE C. ADAMS, aged 22, wife of Mr. Charles Adams, and daughter of Dea. Scovill Hinman. In the bloom of youth and health she had dedicated herself to God in Christ; and during a lingering illness which she bore with christian fortitude and resignation, and in the gradual and near approach of death, she was supported by that faith of Christ Jesus which triumphs over death and the grave. While her afflicted partner and friends mourn over their loss, they cannot but rejoice that her afflictions are ended, all her sins and sorrows have passed away, and that she now joins in the song of redeeming love before the throne of God and the Lamb.

At Milford, on the 9th inst. Mr. Charles Pond, Jr. aged 18, only son of Charles H. Pond, Esq. He was a member of the Sophomore Class in Yale College. We are seldom called to mourn over the grave of a young man more universally beloved and lamented. His literary companions who have admired and loved him for the uncommon maturity and classical elegance of his mind;—the warmth, tenderness, and delicacy of his feelings;—for the ardor, and purity of his piety, and the singular elevation of his whole character;—feel that they have lost their model, their friend and brother. He loved excellence for its own sake—and he attained it. Those who have known him as we have known him, will feel that it is no unmeaning panegyric, to say that his class have lost one who was first in their affections and respect;—his bereaved family the best of sons and brothers; and society one that eminently promised to be a blessing and ornament in whatever circle he might have moved. He was happy in life—happy in death—and we confidently trust is happy in the rewards of a blessed immortality.

At Hartford, Mr. Seth Gilbert, of Simsbury, aged 76.

At Cheshire, Mr. Eli Bristol, aged 30.

Poetry.

FAMILY WORSHIP IN A COTTAGE.

LISTEN! I heard a voice, a solemn voice,
But sweet and fervent too, like that of prayer;
Such as would make angelic breasts rejoice,
And call to hearken from their starry sphere.
From yonder cot it comes—I'll draw me near,
Its light shines like a star upon the night,
And to my wandering footsteps far more dear;
A better guide perchance, a holier light,
Leading more near to heaven than that above my
sight.

Oh, 'tis a lovely scene! The grey-hair'd sire,
With lifted hands, imploring on each child
All that the lip can breathe, the soul desire,
To guide their footsteps through the world's deep
wild:
See how the glittering tears his warm cheek gild!
How rushes through the wane of years the glow;
How beams his look, with all the father fill'd!
The ardency intense lights eye, lip, brow,
Which all his blossom's tho'ts, hopes, fears, and wis-
es show.

There kneels the mother by her partner's side,
Silent her tongue, but oh, how full her eyes!
Look at those sacred tears, whose gentle tide
The loudest ut'rance of the lip supplies.
Oh! what can equal her beseeching sigh?
If 'tis not heard in heaven, then never came
Thither the sound of supplications high:
Vainly have nations pil'd the altar's flame,
The intensest of them all ne'er reach'd a mother's
claim.

Beside her, rising manhood's form,
Her son, her secret pride and glory, bows:
Bright in his cheek with labor's color warm,
The honorable tint his forehead shows;
His eye's dark glance is veil'd, as it would close
Awhile to all on earth his heart deems fair,
His lips soft moving, till responsive vows
Are rising to his hoary father's prayer,
Pleading with the high Heavens—"Oh, guard from
every snare."

And yonder there's a group in happiest being,
The fairy tenants of the cottage dome,
Kneeling before the eyes of Him, all-seing,
Who watches if their thoughts or glances roam.
The doll untouched is laid before the drum,
That treasur'd instrument of loudest sound
Stands close beside its master, but as dumb
As if forgotten, on the darksome ground,
While light night's dew-clos'd flowers they bend and
cluster round.

Look at the little hand upon each brow,
Covering the face before the unseen God!
Listen! ye might have heard the lisped vow
Like cherub echoes seeking his abode.
Revile it not, despise it not, ye proud!
Nor say it is the jargon learn'd by rote,
Useless and meaningless: those words allow'd
Upon the youthful memory to float,
Shall be the waking chord to many a heavenly note!

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies,
will be allowed one copy gratis, or a commission of ten per cent.

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Oh, lovely scene—most lovely: would that thou
Didst not bedeck the cottage bower alone,
But beneath every roof in beauty glow,
From the low hamlet to the lofty throne:
Then, England, where the smiles of Heaven thine own,
The bright paternal smiles of Deity;
Then, my lov'd country, would thy soil be known,
The hallow'd and the blest, the truly free,
And every evening hour a nation's worship see.

TO THE CHRISTIAN PUBLIC.

The Executive Committee appointed to conduct the business of the General Union for promoting the observance of the Sabbath, beg leave to call the attention of the pious throughout our land to the importance of imploring in behalf of the Society the guidance and the blessing of heaven. A vote was passed by the Union immediately upon its organization, recommending that this subject be remembered at the throne of grace, especially on Saturday evening and Sabbath morning; and the Committee would express their earnest desire that on the Sabbath special supplication be made to God on this subject in all the sanctuaries of our land.

LEWIS TAPPAN, Chairman.
Attest, D. M. REESE, Secretary.

ONE GOOD STEP.

We copy the following from a printed hand-bill posted in all the stores in the town of Durham, Conn. We wish all retailers would take this step.

The Undersigners, Retailers in the Town of Durham, do agree and bind themselves on their honor, that they will not sell any Liquor to any individual for the purpose of being drank in their Stores, but will unitedly use their endeavors to prevent tipping.

SETH SEWARD.
GUERNSEY BATES.
LEMUEL CAMP.
ASAHEL STRONG.
MUNSON STRONG.
WEDWORTH WADSWORTH.
B. H. COE.
TIMOTHY W. BALDWIN.
JOSEPH. P. CAMP.
GEO. W. JEWETT.

Durham, January 8, 1828.

Letters received at the Office of the Religious Intelligencer during the week ending June 11th, 1828.

Alvan North; Luther Loper; Wm. Birdsdele; Willard Crafts; J. M. Reed; Erastus Waldo; Trumbull Cary; Joseph Wells; Alpheus Morse; Philo Noble 2; Mrs. Catharine A. Wood; J. M. Linsley; Geo. Fry; C. J. Graham; John M. Dowell; James Clark; Wm. Seymour Jr.; Thompson & Baldwin; A. Turney; John Lloyd; J. Tracy; Cyrus Baldwin; C. S. Dunning; Henry Jessup; M. P. Prout; Thomas H. Croswell; D. Bulkley; H. H. Hall; Wm. A. Martin; Silas Andrus; Jas. Smedley; Rev. S. Sage; A. Wilder Jr.; D. & J. Ames 2; Orrin Sage; James Holmes; Wm. M. Betts; Jedidiah Calhoun; C. Kinney; J. Richards; Ezra Beard.